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ABSTRACT

This four-part booklet provides guidance for clergy members interested in establishing or maintaining cooperative relations with local community colleges. Part I presents a metaphorical rationale for these relations: discourages an overemphasis on "presence ministries": presents ways to initiate short-term exchanges between the college and the church based on four kinds of church-college relationships; and looks at four conditions that can threaten cooperative relations. Part II presents a manual for initiating and maintaining long-term campus ministries, providing: (1) an outline of steps in developing a broad-based, ongoing relationship; (2) interview questions for pastors interested in finding out about a college and for an established church-college group interested in evaluating their relationship; (3) a worksheet for identifying areas for potential cooperation; (4) five factors in stable church-college relations and a worksheet based on them for evaluating existing programs; (5) a worksheet for project preview and review; (6) a management tool for identifying the most important point of focus for a campus-parish ministry; (7) a checklist of resource persons; (8) a sample church-college covenant; and (9) a summary of possibilities for cooperation. Part III discusses the purpose of workshops on campus ministries for church leaders, and Part IV lists additional resource materials. (JP)

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UME

UNITED MINISTRIES IN EDUCATION

A THREE-FOLD PURPOSE

This booklet has three audiences/clients in mind:

1) *Current practitioners* who have developed some form of relationship between a religious community and a local college. This relationship might be focused in a totally volunteer committee of people, or it might be focused upon a part-time or full-time staff person with a back-up committee of support. This booklet will offer either group a way in which they can *review/audit* their current situation.

2) *Hopeful practitioners* who desire to develop some form of ministry and relationship between the local religious community and a near-by college, be it a community college, a technical college, or a liberal arts college. This booklet will offer such hopeful persons *a vision* of the possibilities and the *tools* by which such a vision can become a reality.

3) Regional, state, and national *church leaders* (lay and professional) who desire to be informed, responsive and supportive of the plurality of ways in which ministry in higher education can occur. This booklet provides them with a *resource* they can share with others.

Live Wires

Section I *A Metaphorical Analysis*
Overview
Connections

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Developing a Primary Connection
Mutual Exploration Tools
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Staying Power
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FISK
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Covenant
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SECTION I

A Metaphorical Analysis

Picture the campus and the parish as "local energy service districts," generating and distributing energy to enable people to survive, grow, and enjoy life. Many people are served by both campus and parish "service districts," but some try to meet all their needs from one district, and others live outside both service districts.

We now know enough about energy—of whatever kind—to value conservation and good ecological practices. That's what this proposal is about: the search for practical, economical, effective ways that each "energy district" can "connect" with the other to improve service to the community and to each other.

The campus and the parish have far more in common than most people assume. It's true they have different generating equipment, distribution systems, billing procedures, and staffs. Yet both transmit energy primarily to people in their own communities who have chosen them and who are willing to pay for the connection. Both typically have property to maintain and staff to pay. Parts of their distribution systems, while independent, look a lot alike and often can be connected directly with each other. When both wish to supply energy to the same group, it would obviously be to their mutual interest to combine their resources. It simply costs less to print one set of posters, to heat or cool or light one room, to supply one machine when one is adequate.

We find a "synergistic" effect occurs in joint efforts: there is a multiplying of energy that exceeds the simple total of separate energy units. There is not only *more* energy, but "better quality" energy.

There are also drawbacks. Energy is spent in producing energy and in sharing or exchanging it. We want to be careful that proposals to make a connection between campus and parish are cost efficient so that a connection doesn't cost more energy than can be pro-

duced or shared. Simply plugging into existing outlets, running temporary extension lines for special needs, adding lines to existing circuits—these steps are quick, easy, cost effective and yet enhancing to what already exists.

Still, there are needs not being met. Some are in the campus service district and some are in the parish service district. Before you recommend forming a new Local "Improvement District"—creating a new program—you should be well satisfied that your existing resources and connections can't or won't meet the need. Such a need should be of appropriate proportions too. It is simply not good use of community resources to construct a Grand Coulee Dam to supply energy to a dozen families. For example, before the parish presses too insistently the cause of Farmer Smith or Widow Jones who are served by the campus, it will want to check whether the campus may have considered the need and decided for valid reasons not to meet it. That is what joint exploration is about. It could also be that the campus simply didn't notice the plight of Widow Jones and would welcome help in extending service, help which the parish is equipped to provide. Of course, the reverse is equally true: the campus may help identify deficient service provided by the parish, and may be able to help the parish improve its service or provide energy jointly.

CONNECTIONS

The Primary Connection links the Campus and the Parish as local energy service districts.

All other connections depend on this primary connection, so it must be installed, properly grounded and adequately wired in order to remain open and "live." This is possible only when both the religious community and the college community are involved in building and maintaining it, and it is recognized by both as a common interest.

How is such a connection established in the real world? The following factors are important:

(1) The educational and religious communities agree to conduct a comprehensive search of how they might be mutually resourceful to one another and to the larger community.

(2) The religious community has at least ecumenical representation and is open to interfaith involvement.

(3) The college's involvement includes representation from student services, instructional services, community services, and one or more student governing bodies (student council).

(4) Broad representation in the initial search carries over into the task force that emerges to enable the exchange of resources and programs. (This provides "grounding" so that any future short circuits won't be fatal.)

(5) Both communities understand clearly that the purpose of the primary connection is to provide a basic ongoing relationship between the two, and is NOT dependent on the development of a "presence ministry" through the establishment of an enclave on campus staffed by a commissioned or ordained religious worker.

A Note on "Presence Ministries"

A "presence ministry" is a possible program option under the proper circumstances, but frequently these don't exist. For instance, the religious community may not have the resources to develop an expensive presence ministry, or the educational community may not be in a position to permit one easily to occur on campus. Too often a mutual relationship between the educational and the religious communities is short circuited before it can be formed because one or the other thinks the primary purpose is to establish a "presence ministry" at the college. Generally if you focus on building a strong reciprocal relationship, you will involve and excite a broader range of people from both communities than if you focused only on a "presence ministry" at the college.

The following are all of a type that can be plugged in for a while, unplugged, and then plugged in again. They afford temporary exchanges of energy. The flexibility or risk of such connections and energy exchanges (programming) is possible only where there is already a sound Primary Connection.

Direct Connections: Resourcing Existing Programs.

Perhaps the most exciting feature of this venture is the discovery of many plugs (which need energy) and outlets (which provide energy) that are compatible, require no rewiring or adapters, so that one simply makes the connection.

Start up costs: minimal. This is the most energy efficient exchange. The resource is available, the need is self-evident. No consciousness raising is required, only an invitation.

Examples:

- Counseling staff at the college are invited to a church senior high retreat to introduce a decision making process to help the students to make better decisions.
- Local pastor skilled in counseling those in grief is a workshop leader at the college for students who wish to develop the capacity to relate creatively to those who are in grief.
- Drama club at the college is invited to put on an extra performance during the day for senior citizens at the senior citizens' club operated by the churches.
- Leaders of the senior citizens' club are invited to the college to lead a workshop on coping with aging. This is open to students and community residents.
- Returning Adult Center takes its one-day workshop entitled "From Kitchen to Campus" —normally held at the college—on the road to a regularly scheduled meeting of the local Church Women United.
- Local pastor periodically feeds to interested

faculty articles out of religious publications which "connect" with their educational disciplines. For instance, science faculty receive the recent articles in *Christianity & Crisis* reporting on the MIT Symposium on Faith, Science & Technology, faculty receive articles such as the ones on abortion or nuclear energy. The faculty occasionally use the material for assignments. Occasionally the pastor or others are invited in to add comments and spice to the content.

Adaptor Connections: Resourcing Existing Programs

These are situations in which need and interest are evident, the resources are available, no consciousness raising is required, but the resources do need some adaptation.

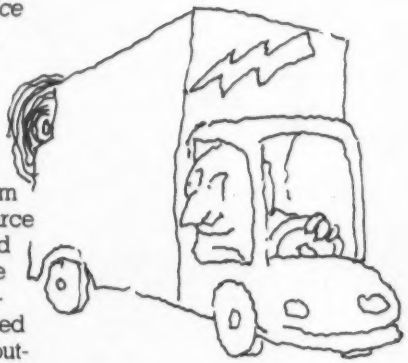
Start up costs: low to moderate. Major cost factor is time that it takes to find or create the right adaptor plug to make a good fit.

Examples:

- Local church desires to "clean up its act" organizationally and knows that the community service division of the college has offered organizational management courses in the past for small businesses and non-profit groups. The church approaches the college and the faculty agree that a program can be designed for the church, but the program will need some revision. Faculty request several meetings with church leaders so that the proper adaptation can be constructed.
- Local pastor skilled in counseling the dying and those in grief has been asked to lead a six-week seminar for nursing students. He is willing to do so, but can't provide the program until next semester. He also wants to consult with nursing faculty as he constructs the course.
- Students at the Vo-Tech school, who are skilled in home repairs, contribute their services to insulate older homes in the community for owners who are unable to do the repairs

due to economic or physical limitations.

Note: Adaptors need to be co-designed. Consultation from those requesting the service is imperative. This provides less chance of a short circuit!



Constructing New Connections: Developing New Resources

In this case, there is a concern coming from both districts but no ready program or resource to meet the concern—like having power and wiring but no power outlet or plug to receive the energy. Because they have common concerns (the wiring is similar) both are motivated to design a new program, that is, to create "outlets and plugs."

Start up costs: moderate to high. If there is a part-time person working with the committee, then the costs will be moderate. If efforts are developed by a totally volunteer group, then costs could be high due to time requirements.

Examples:

- Religious leaders are concerned about the lack of support services to young single adults in the community. College staff are concerned about their inability to provide support services to commuter students since they spend so little time on campus outside of classes. They begin to explore this concern with the leaders of the Commuter Club and with the local Womens' Resource Center in the community.
- Pastors who have visited the campus through classroom invitations and other programs discover that there is a concern among some students, faculty, and student personnel over the lack of a focused program dealing primarily with value questions. After many meetings of brainstorming and review, a series of four day-long programs over a period of a month is designed to deal with values in relation to the environment, racism, world hunger, and personal responsibility.

Constructing New Wiring: Developing New Concerns

In this situation, one energy plant has all the necessary equipment such as wiring and outlets, but there is no corresponding wiring or plug to receive the offered energy by the other energy plant. In short, one district has a resource that it feels the other needs, but the other is unaware of such a need.

In many circumstances, the "service district" may be right; there may not be such a need, or the proposed help in meeting it may be inappropriate.

Start up costs: moderate to unjustifiable. We now enter very dangerous territory in terms of cost overloads and energy breakdowns. These most often occur when the Primary Connection is not adequately grounded by means of the gradual development of a concern through the time-consuming process of consciousness raising so that it emerges from the other district.

Example:

A World Hunger task force from a local church is concerned about how world hunger is being addressed at the college, and approaches certain faculty with questions and resource material. Faculty feel that this is not a consuming topic of interest among students but agree that perhaps it ought to be. They agree to review the "Bread for the World" study seminar related to the Presidential Commission on World Hunger. Two semesters later the "Bread for the World" material is incorporated into course offerings at the college.

Example:

A large denomination announces to the college that they will provide a full-time minister to youth at the college, who will be available to all youth. The denomination would appreciate it if the college would reciprocate with office facilities. The college questions the wisdom of the move by the denomination as the college is totally commuter and most of

the students have part-time jobs or family responsibilities that draw them away from the campus. But office facilities are provided and religious services and programs are offered. After two years of operation, the college withdraws its contribution of facilities due to lack of use by the student body.

Troubleshooting

Power losses. These are often the result of a poor Primary Connection. Are both campus and parish owners of a well developed Primary Connection, and do both take active part in regular maintenance of it? Check over the list of factors cited at the beginning.

Short circuits. These often occur when either campus or parish rushes the other to be connected, without allowing enough time to check out the wiring, power loss, connections, and maintenance requirements. *CAUTION:* Fatal shock can occur if all connections do not fit with proper adaptors. Take your time.

Overloads. Energy is lost instead of produced or exchanged when we spend more on building the connection than it can carry in benefits. This is a common problem when stable religious communities relate to commuter two-year colleges. The tendency is to create too many new programs rather than build and enrich existing programs. New programs are highly vulnerable to cost overloads when they try to involve students outside of classes and other existing programs of the college. The best continuing program can be designed with the best people and the commuter style of the campus will in most instances devastate the program. The situation has a high resistance factor. Few students have time for the ongoing program concerns that are important to ongoing members of campus and parish. It is a case of farmers preparing excellent programs for cowboys. (Precisely here the Biblical gospel to nomads has keen relevance.) Advice: Go sparingly with new programs. Re-focus on how to enrich existing programs.

Burnouts. These occur when one cost-overload program has followed another, has followed another, has followed ... ZZZZAAPPPP! To avoid burnout, maintain a good basis of simple, direct connections in use. Such small, direct, uncomplicated connections are the bases of programming and larger, risky ventures should be seen as luxury items that should be attempted occasionally. Basically, small is beautiful. (And much safer.)

SECTION II Technical Manual

A. DEVELOPING A PRIMARY CONNECTION

In a joint endeavor we are successful only if there is a strong Primary Connection. The following steps have been helpful to persons starting a relationship with colleges in different parts of the country. You may find a process that works better for you. If so, fine! (Just let us hear about it so we can share it.) But if you'd like to get started, and could use help in planning the steps others have found effective, here they are.

We're assuming that the parish is the initiator, an ecumenical program is necessary, the campus is no further than ten miles from a community, and that the main objective is a broad-based, ongoing relationship of mutual respect and enrichment.

Step 1 Involvement of the Religious Community

a. Attend a regularly scheduled meeting of the community's ministerium (ministerial association, council of churches, appropriate ecumenical body of interdenominational leadership).
b. Share with them the possibilities for mutual enrichment through examples of what's happening elsewhere. Use illustrations already shared in Section I under connections, and

illustrations in Section II under Summary: Kairos College. Summarize and reproduce the examples for distribution.

c. Tell them that only three meetings will be needed to search out the possibilities, and that proven tools are available to help.
d. Request authorization of an interfaith committee to explore further.

Step 2 Involvement of the College Community

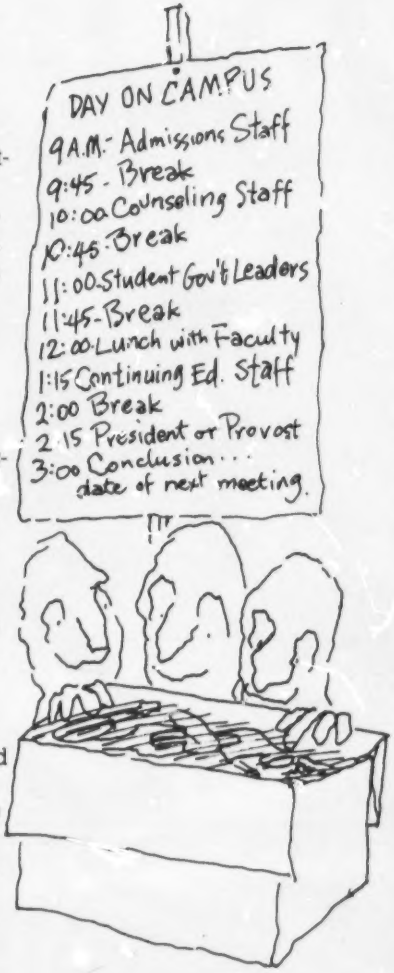
a. Meet with the President or a Dean as a representative of the community-wide interfaith group.
b. Show the possibilities through examples of what's happening elsewhere.
c. Point out that only three meetings will be needed.
d. Request appointment of liaison person(s) to work with the interfaith committee in arranging the final details of the exploration to determine areas of *mutual* interest and potential connection.

Step 3 First Meeting of joint group in a Design Session

a. Review the goal of identifying those ways in which the parish communities and the campus community can be mutally resourcing and enriching.
b. Consider the tools that might be used or created to help the search. (Study suggested tools that follow).
c. Outline a Day of Conversations between the two communities.
d. Determine a date, invitation list, and assignments.

Step 4 Second Meeting of joint group and others in Mutual Exploration

a. Agree on an agenda and a time to adjourn
b. Using tools you've created or adapted, mutually consider the main areas of concern and service involving the college community (students, instructors, administrators, and the public) and the main areas of concern to the church community relevant to this meeting (such as leadership development, community service, cultural and artistic enrichment,



values clarification, career counseling, etc.)
c. Don't frustrate people (if you can help it) but do focus on defining areas for mutual work rather than developing solutions.

Step 5 Third Meeting of joint group for Mutual Evaluation and Recommendations
a. What areas of college community might be enriched by the church community?
b. What areas of the religious community might be enriched by the college community?
c. Recommendations for ongoing task force(s) to work toward some of the goals identified.

B. MUTUAL EXPLORATION TOOLS

You will get the best results by developing tools to fit your own circumstances. The following examples are intended to help you and your colleagues avoid having to re-invent the wheel, but you'll still want to fit them to your special needs.

The following questions are examples of the kind which will help uncover the sort of opportunities that exist in current programs before you devote time and energy to building new programs.

Another set of tools are the forms that suggest ways you can organize what comes out of the conversations for review in the Evaluation and Recommendation session. You may, of course, wish to add some items or leave some out as you prepare them for duplication.

OPTION 1. If you are part of a new venture exploring possibilities never before attempted, then local pastors will have a two-fold purpose:
1. Homework about the colleges.
2. Exploring how we can be resourceful to one another and to the community.

These questions will assist local pastors in doing both the homework and the first stages of exploration.

Interview Aids for Local Religious Leaders

The religious leaders on the exploration will

need to collect basic data about the various functions of the college. The following are questions which may give your committee some ideas about what you want to ask in your dialogue with the personnel in each division.

Admissions

- Could we have data on the students enrolled, such as age, sex, race and economic groupings?
- Are there new groupings of students beginning to attend?
- What is the policy for the educationally disadvantaged?
- Is there a high percentage of students from certain communities or high schools?
- What is the religious breakdown?

Counseling

- Is there a particular philosophy of student personnel or of counseling you work with? What are its features?
- How many counselors are there, and do they also relate to particular groups of students, such as veterans and minority groups?
- Do you have adequate staff for remedial work?
- What are the primary areas of need of the students?

Student Activities

- What philosophy of student personnel do you work with? What are its features?
- What are the most popular programs at the campus?
- Are there service clubs and/or issue oriented clubs (ecology for example)?
- What are the issues facing the student government?

Credit Curriculum

- Are there courses offered here for credit that you feel are unusual for a community college?
- What are the criteria for determining whether credit will be offered for a course, and how much credit?
- Do you offer Continuing Education Units? If so, for what courses?

Continuing Education/Community Service

- Is there a distinction between continuing education and community services at this college? If so, would you clarify it for us.
- Have you conducted a survey recently on the needs and interests of the surrounding communities?
- Are you planning to expand the services or scope of the continuing education program and/or community services? Do you foresee any reductions?

Governance

- Who determines which courses will be offered, and how is the decision made?
- Who decides, and on what basis, the cost per course, and other fees?
- Is there a quota operating in terms of admissions?
- What is the financial position of the school in the community?
- What do you see as the avenues and boundaries, the acceptable relationships between the communities churches and its college?
- What would be the most welcome gesture of support the church community could offer the college community? What might seem "meddlesome"?

OPTION 2. These tools might be used for a group that already *has* a good relationship between the religious and college communities and wishes to review or audit this current relationship and explore new directions.

Examples of Questions for Mutual Exploration

Student Services

1. How does the college attempt to respond to the widely differing needs of the diverse groups of students: traditional, veterans, returning students (housewife and career change), senior citizens, first generation, academic high risk, handicapped, international, etc.?
2. Do some of these groups have urgent needs that the college is prevented from address-

ing due to lack of resources or the commuting nature of the college, etc.?
3. What services or programs could be expanded or offered in the community that would help some of these student groups?
4. Are there resources the religious community can make available to students or programs that serve the students?
5. Are there resources in the student services personnel of the college or in the student body which can properly be made available to church program needs?

Instructional Services

1. Do faculty understand and have available career planning and values clarification tools to assist students in choosing appropriate instructional fields, and if so, to what extent are the tools used?
2. What are the educational needs (instruction and skill development) of the local religious communities and area governing bodies of the churches, and can some of these be properly addressed by the college?
3. Do faculty understand that competent religious leaders could serve as community resources in instances when religious or value issues arise in the natural development of courses such as humanities and social sciences? If so do they use them? If there is little use would there be interest in knowing the extent and nature of expertise, available? (Note in the appendix the list of sample topics others have used.)
4. Does the college have a Speaker's Bureau in operation, and if so, to what extent are the resources available to the churches?
5. Taking into account the diverse interests and needs of the student groups, to what extent does each student receive a wholistic education?

Administrative concerns (governance)

1. Being a public insitution (and thereby inherently a political one) what is the standing of the college with local and state legislators and administrators?

2. What is its financial position in the community, its prospects for maintenance, and its ability to meet the costs of serving new groups or establishing new programs?
3. What methods of cooperation in enhancing programs and mutual participation are acceptable as not compromising the separation of church and state?
4. What lines of communication can be established between college and church leaders that will be mutually useful and supportive?
5. In which areas of public controversy can the college rely on church support? In which can it expect opposition? How can the church help raise questions that may be hard for the college to raise—such as, the financial problems created by acceptance of "Full-Time Equivalent" (12 one-hour-students = 1 Full-Time student) as the coin of the realm; such as, the role of continuing adult education; such as, attempts by public officials to determine curriculum.

Community Services

1. Is the community service division of the college an expanding one, and if so, which new areas are they seeking to serve?
2. How does the college's community service staff monitor community needs and if studies are periodically undertaken, are these summaries available to the public?
3. Which community service programs that operate in the area are sponsored by local churches or their area associations or governing bodies?
4. What kind of cooperation and communication now exists between the service programs and concerns of the college and the religious communities, and what can be foreseen?
5. What are some groups in the community whose needs have been missed by both the college and the churches?

C. MUTUAL SEARCH WORKSHEET

Your own version of this worksheet will be useful with *each major area* you explore in search of appropriate relationships between campus and parish. For example, you'll want a separate sheet for examining the area of student services, of instructional services, of administrative services (governance), and of community services, as well as those unique to your situation.

COLLEGE COMMUNITY **TOPICS/IDEAS** **RELIGIOUS COMMUNITY**

Name of Person(s) Involved

Name of Person(s) Involved

POTENTIAL DIRECT CONNECTIONS

1.
2.
3.
etc.

POTENTIAL ADAPTOR CONNECTIONS

1.
2.
3.
etc.

NEW CONNECTIONS PROPOSED
(by whom/how received)

1.
2.
3.

NEW WIRING PROPOSED
(by whom/how received)

1.
2.
3.

D. STAYING POWER

J Lynn Springer cites five "Factors for Stabilization" that are vital in considering a volunteer-based ministry with community colleges. These are key steps in establishing relationships between community colleges and the religious community that are both effective and stable. "A change really occurs when there is no turning back without a great deal of effort," he says, and the continuance of service is important if the effort is not to consume more energy than it transmits.

1. ***Ask and re-ask the right Big Question:*** "What are the ways in which the college can be resourceful and enriching to the people and institutions of the religious community, and what are the ways in which the religious community can be resourceful and enriching to the people and institutions of higher education?

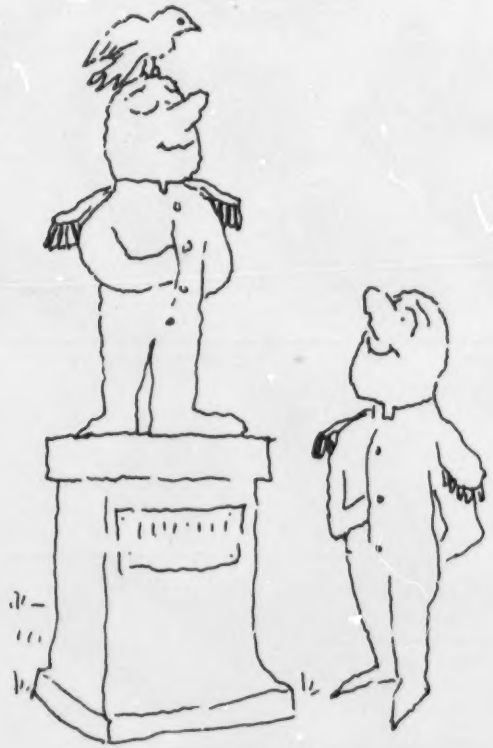
2. ***Seek mutual ownership of the developments.*** Involve a few people who have standing and access to the governance of the college and others who have standing and access to the governance of the churches. (Be sure each side understands clearly the mutuality sought, and that neither feels it is a matter of the church just seeking to do something on campus.

3. ***Season the center instead of hustling the sidelines.*** Make your primary focus enriching existing personnel, programs and structures rather than trying to develop new programs. (In volunteer ministries with commuting colleges, the most effective and affective focus of enrichment by religious leaders is probably not the student population but the faculty and administrators, who work daily with the students.

4. ***Resolve the identity/visibility question.*** A volunteer ministries team that focuses on primary ongoing programs will identify more readily with the institution in its own educational goals, while they retain their own identities as people resourcing the college, preserve their independence as critics as well as

colleagues, and achieve more with fewer meetings. (A volunteer ministries team concentrating on sidelines must seek maximum visibility, using vast amounts of energy to achieve extremely modest goals, encounter much frustration, and perhaps finally withdraw for lack of support.

3. ***Assure the proximity of a Professional to aid volunteer teams.*** The people in both the religious and educational communities need to know that the church is providing long-term professional aid as they may need it in their voluntary collaboration. Stability is extremely important in the relationship, and the professional named should be able to anticipate relating to the ministry for a number of years for continuity.



E. MUTUAL EXPLORATION WORKSHEET

You may find the following suggestion for a worksheet useful in taking into account the five factors for stabilization which are important in building staying power into your volunteer ministry.

CHURCH		COLLEGE
1. In what ways can we be resourceful and enriching to the people and institutions— of the college community?		of the religious community?
	PROGRAMS	
	PERSONNEL	
	PROPERTY	

2. Which key people, who have standing and access to the governance of our institution, should be involved in any mutual explorations to guarantee adequate mutual ownership of any developments that may result in seeking to answer the primary question above?

JOINT EXPLORATION TEAM

INDIVIDUALS

IMPORTANT GROUPS

3. Which existing personnel, programs and property (ones that are of central importance and not merely convenient objects for cooperation) could be enhanced for the community's benefit?

4. How can we reinforce those from our respective (college and church) communities in their self-understanding that they are resourcers who have no need to establish an enclave?

5. Who is available from the church with adequate professional skill and stature that can give such long-term aid as the participants may need for stability, and how can we make this professional's availability known in appropriate ways?

F. PROJECT PREVIEW/REVIEW

The following is a suggestion for a project preview/review tally sheet for use by your mutual exploration task force. You will want to adapt it to your specific needs, of course.

PROJECT PREVIEW/TALLY SHEET

NEED/OPPORTUNITY

IDENTIFIED BY ☐ COLLEGE ☐ COMMUNITY ☐ CHURCH

ADVOCATED BY ☐ COLLEGE ☐ COMMUNITY ☐ CHURCH

RESOURCES AVAILABLE FROM ☐ COLLEGE ☐ COMMUNITY ☐ CHURCH

JOINT OWNERSHIP AND EXPLORATION BY ☐ COLLEGE ☐ COMMUNITY ☐ CHURCH

CONNECTIONS
- ☐ "plug in"
- ☐ "set up"
- ☐ "build"
- ☐ "invent"

COST/PAYOFF RATIO

☐ free	☐ 500+ people	☐ permanent change
☐ low ($1-$99)	☐ 50-499 people	☐ long term or repeated
☐ moderate ($100-$999)	☐ 10-49 people	☐ brief
☐ high ($1,000 up)	☐ 2-9 people	☐ one-shot

QUALITY CONCERNS AND OBJECTIVES ☐ CENTRAL/MAJOR ☐ SIDELINE/MINOR

QUANTIFIABLE OBJECTIVES

PROMOTIONAL/VISIBILITY NEEDS

LONG TERM PROFESSIONAL COUNSEL FROM

G. Faculty
Institution
Students
Knowledge

Robert A. Mayo provides a tool for groups that allows each person to identify "the" most important point for campus-parish ministry.

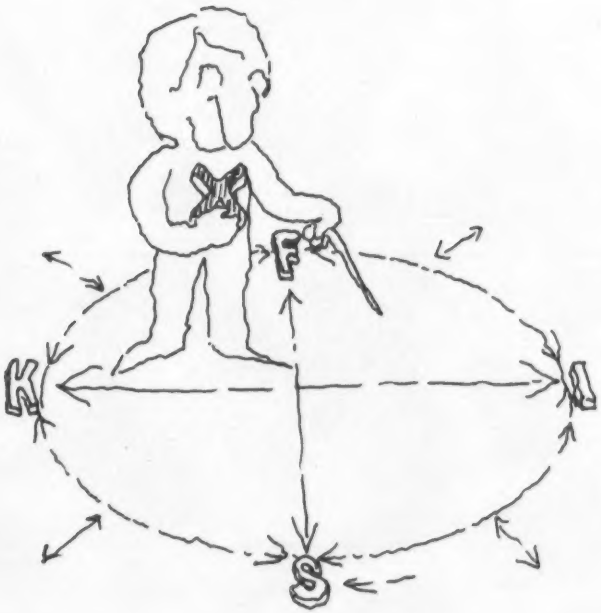
The college as a social organization includes at lease four elements in interaction: Students (S), Faculty (F), Knowledge or curriculum (K), and Institution (I). Each element, defined as broadly as possible, should be thought of as placed in all possible relationships.

Outside, the college is surrounded by many publics, each with a different set of expectations and demands for services and benefits from the college. (Students, parents, industry, governments, churches, accrediting agencies, learned societies, professional groups and others). These push and pull all four elements (S,F,K,I) and all their interactions.

Into this ferment, the churches send their people and resources. The problem is both strategic and tactical: Where do we concentrate our efforts, through what methods do we work, and what do we expect to happen?

The Game

Study the diagram until you understand it well. Place a heavy **X** mark at the point—or the circle or outside of it, where you think the churches' campus ministry should concentrate. Compare your decision with others and talk through your differences. What factors in the nature of a specific college or university would influence your strategy?



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H. ALTERNATE CURRENTS: RESOURCE PERSONS' CHECKLIST

The following list has been used in Pennsylvania, first as a typewritten check list given to potential resource people to determine who could resource which topics, and then as a printed leaflet for distribution to college faculty with the names of volunteer resource people noted by code letters with each topic. It should help you interpret the range of issues, topics and ideas sought, particularly with faculty.

ARTS

Creativity and the Imagination: Some Biblical Insights
Religious Implications/Themes in "Secular" Cinema
Religious Implications/Themes in "Secular" Literature-Drama

ETHICAL ISSUES IN ...

Advertising
Business
Criminal Justice
Education
Health Care
Politics
Rel. Proselytization
Television

HISTORY

The Primitive Church
Religious Freedom & the Founding of these United States
The Church's Response to Industrialization: The Social Gospel
Nineteenth Century Revivalism
Economic Factors in Development of American Protestantism
The Holocaust
The Ecumenical Movement: Its Value and Future
The Pentecostal Movement: A Third Force in American Religion
Feminism and the Church

HUMAN RELATIONS-PSYCHOLOGY

Cults: Why the Attraction?
The Nature of Community: Some Religious Insights
Jesus: An Analysis of How He Related to Others
Is the Term "Sin" Outdated? Insights from Menninger
Doubt and Questioning: Necessary Stages in Growth and Faith
Human Sexuality: Between Exploitation & Repression
How My Faith Has Changed, and The Questions I Still Have
Jung: His Contribution to the Religious Community
Future Shock: How It Affects Me & My Congregation
The Denial of Death in American Culture
Caring for the Dying and the Grieving
Hospice Centers

Women in the Early Church: Repressed or Affirmed?
Ministering to Family Problems & Predicaments
Non-Violent Approaches to Problem Solving
Life: A Passage of Building & Re-building

NATURAL SCIENCES

Faith, Science & Technology: Report on the MIT Symposium
Law of the Sea: A Christian Perspective & Concern
Biblical Contributions to the Rise of Modern Science
Tensions Between Faith & Science: How I Have Resolved Them

PHILOSOPHY-RELIGION

What is Religious Existentialism?
Deductive Faith or Inductive Faith
Dialogue between the Jewish & Christian Communities
Eastern & Western Religions: An Attempt at Integration
Major Protestant Theologians: An Introduction (Barth, Tillich or Bonhoeffer)
Liberation Theology: A Growing Movement Worldwide Opposing Emotional, Economic and Political Repression

SOCIAL SCIENCES/ISSUES/ETHICS

Civil Religion in America
Church & State Separation: Some Divergent Views
Conscientious Objection to All ... Some ... Nuclear War
Ethics: Help or Hindrance in National & International Politics
Church & Politics: Is Neutrality Possible ... Feasible?
The Infant Formula Controversy
The Church Confronts Corporation Power
The Church Confronts World Hunger
My Experience of Racism & Prejudice Today
An Introduction to Situational Ethics
Educating for the Future: Religious Support for Skill Development in Creativity, Questioning, & Imagining
Democracy & Autocracy in the Church
The Religious Communities' Concern for Prison Reform

RELIGIOUS INSIGHTS INTO THE DEBATE ON ...

Abortion
Environmental Rights
Disarmament
Gay Liberation
Right to Die
Nuclear Energy

SPECIAL SKILLS

Life Planning
Value Clarification
Career Planning Counseling
Creative Problem Solving
Conflict Management
Children's Creative Responses to Conflict

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I. A COVENANT

1. **Nature of the Covenant**
   a. A covenant describes a *relationship* between two groups who share common purposes and convictions. It is a *voluntary* but tangible device for making explicit the relationship between these groups.
   b. The parties in this particular covenant shall be the (local) College Ministry to _____ College and the congregation of _____
   c. The purpose of this covenant is to establish a commitment between both parties which will allow for mutual support and accountability of their shared ministry.

2. **Responsibilities of the Covenant**
   a. The common ground of both parties is their understanding of the church as th Body of Christ which calls them to be in mission to the world.
   b. The establishment of this voluntary covenant is designed to *enhance* our common ministry by defining the tasks involved in such a relationship. In this way we can be mutually supportive and accountable to one another.
   c. The *promise* to fulfill the following tasks can enhance our commitment to one another:
   The (local) College Ministry to _____ College *promises* to enhance our common ministry by:
   - ministering to your students, faculty, and staff on the (local) College Campus;
   - informing your congregation of resources and events on the (local) College Campus which are available to them;

- assisting you in meeting special needs by: _____
  _____ _____
- arranging special courses through the Community Service Division of the College;
- creating special events for singles and senior citizens in your church family;
- continuing our Alternatives for the Holidays Campaign by providing resources for Alternative Lifestyle study groups in your church;
- being available as resource persons to your Sunday Morning Classes, in special workshops, or in your services of worship;
- serving you as the "presence" of the church on campus through classroom lectures, through counseling and referral, and through cooperative programming with various divisions of the Community College.

The local congregation of _____ promises to enhance our common ministry by:

- sending a list of those persons in their congregation who are students, faculty, or staff at a local College to the Campus Minister;
- assigning a representative from your congregation to serve on the College Ministry Council in your area for a one-year term;
- supporting actively the Ministry and its continuance by making a financial commitment of $_____ per _____ to the (local) College Ministry.

3. **Review and Evaluation of the Covenant**
   a. The Ministry Council will discuss and evaluate their relationship during the previous year, assess the fulfillment of tasks, and discuss problem areas or additional needs which may have emerged.

b. At the end of each year, a Ministry Council, composed of representatives from local area congregations and
the Campus Minister, will review the covenant, and prepare an Annual Report.

c. Amendments to the Covenant may be made by a simple majority of the Ministry Council during the yearly review.

4. **Formal Approval**

a. This covenant will be established by a simple majority vote of th Official Board of the local congregation.

b. The term of the Covenant will be for one year from the date approved. Renewal of the Covenant will be acted upon yearly by the Official Board and will include amendments that may have been added by the Ministry Council.

c. Formal recognition of this Covenant will take place at an annual reception for participating congregations, the Campus Ministers, and the College Ministry.

J. SUMMARY OF POSSIBILITIES: KAIROS COMMUNITY COLLEGE

The following examples at "Kairos" Community College are intended to suggest the kind of innovative approaches to situations which an alert interfaith task force working with members of the college community could develop. They concern four principal arenas of college life and progress from "direct connections" to "new wiring"—that is, from enhancing existing programs, to adapting existing techniques, to creating new programs with existing staff, to creating new programs entirely.

STUDENTS

• Vietnamese students at Kairos CC get individual tutoring in English from members of the

Memorial Church, Temple Shalom and St. Christopher's.

- Students in hospital administration 101 participate in a discussion of contemporary standards and values arranged by a local pastor with a psychologist and a hospital administrator from her congregation.
- First Church, which is adjacent the Kairos campus, establishes a modest child play center to encourage young mothers to attend college.
- Kairos administrators, local pastors, business leaders, bankers, automobile dealers, and students jointly develp a van fleet operated by student volunteers to reduce severe parking pressure on campus.

INSTRUCTION/FACULTY

- Instuctors receive an interfaith Speaker's Bureau list of topics and resource persons for free classroom enrichment.
- A special course for up-dating clergy on tools and trends in career and life planning is offered by the college.
- St. Luke's co-sponsors, with the Kairos medical faculty, a symposium of "Third World Physicians" on the role of belief in healing.
- Two churches' regional bodies contribute the services of their game simulation planning specialist for three months to help the Kairos Faculty Association develop a major presentation at the regional community college gathering.

GOVERNANCE/ADMINISTRATION

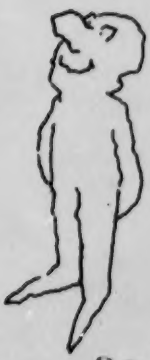
- The city's council of churches publicizes in its newsletter the need to support a bond issue for Kairos CC.
- Kairos President resources a series of workshops arranged through the interfaith committee at churches around the city to explain how the college is governed and how various forces impinge on the college.
- The executives and bishops committee discuss with state legislators the importance of continuing the Kairos "Open Door" policy of admissions which is under fire.

- Special funding is arranged temporarily through the synod and the diocese of two churches to enable Kairos to meet matching funds requirements before the offer expires, with the understanding that settlement of a substantial bequest will take several months.

COMMUNITY

- The Kairos college computer is made available during off-hours to organize address lists for Loaves and Fishes, a program for the elderly.
- The YMCA and YWCA and JYA jointly sponsor a heart/blood pressure clinic for joggers at Kairos track which is used by the community.
- Several congregations provide volunteers to staff the Kairos health fair staged by the community service department at a migrant workers' camp.
- The ecumenical council contracts with Kairos' Geography Department to provide instruction in Middle East archaeology and anthropology at the annual city wide Church Education Fair, and to provide lecturers and audio-visual resources for six Sunday afternoons at three locations across the city.

There are opportunities in your own community waiting for someone to discover or invent them. Look around ... Again!



Theological Assumptions

SECTION III

We have put this section toward the end, not because it is the least important, but because it is the most important. It is at the end of the book in hopes that it will be first in your considerations as you move ahead to put what you have learned into practice.

Statements of purpose in mission must grow out of our understanding of the situation. After you have familiarized yourself with the college and the community, it is critical that the group engage in a Theological Assumptions Workshop (you may give it some less threatening name).

An interfaith or interdenominational group will represent a plurality of theological assumptions. It is important that these be expressed. Out of these expressions and your understanding of the college and the community you will arrive at your purpose.

Theological Assumptions Workshops should not be complicated. Ask the individuals in the group to state simply "Why am I or my religious group involved in this ministry?" or "What in my faith informs my involvement?" These should be shared to help the group arrive at a clear statement of its purpose.

These Workshops can continue to aid both campus and parish leaders in values clarification and focus in program expectations. If a workshop forum is provided, it may be possible to air both differences and agreements that can lead to self respect and respect of others, and help identify which leaders would be more suited to particular roles or tasks.

SECTION IV

Resources

1. From: United Ministries In Education
   Communication Office
   c/o Educational Ministries A.B.C.
   Valley Forge, PA 19481

So There's a Community College in Your Town
Edited By Wm. E. Hallman—cost $3.00

The Challenge of the Community College to the Church
Edited by Wm. E. Hallman—cost $4.00

The Church and the Community College in Mission
A 30 minute slide/cassette program on the church's ministry at the Dallas Community Colleges. Rental Fee $10.00

A 15 minute slide/cassette program on ministry in Northeast Pennsylvania. Rental Fee $10.00

Perspectives on the Church and Community College
Occasional papers published by the U.M.E. Community College Program. Cost $1.50 per copy

The Mailing List
The U.M.E. Community College Program maintains a mailing list of persons interested in the ministry of the church with the Community College—Those on the list receive notification of new resource material, copies of "Perspective Papers" as they are published and other information from time to time. If you wish to be on this mailing list send your name and address to the above address.

II. Other Resources and Where You Can Get Them.

The Workbook—Local Community Parish and the Community College Interaction
United Community College Ministry Organizing Board of Illinois
Agape House
1046 W. Polk St.
Chicago, IL 60607 Cost $3.00

Notebook for Ministry With Community Colleges
Published by The Lutheran Council in the U.S.A.
130 N. Wells St. Room 220
Chicago, IL 60606 Cost $2.50

The Church—Students and Higher Education The Congregation in a learning Society
By Robert Gribbon
To be published early 1981 Judson Press, A.B.C.
Valley Forge, PA 19841

The Community College: Values, Vision and Vitality
By Edmund J. Gleazer, Jr.
A.A.C.J.C.
One DuPont Circle N.W.
Washington D.C. 20036 Cost $6.50

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